

REHEARSAL.

1. The Contents of the *Observer* out-Run his Papers.
2. A pair of Goggles to help his Eye-Sight.
3. His Ten Answers, and Ne'r a one.
4. The Books he Quotes, as to the first *Presbyterian Church*, particularly *Clarkson* Answer'd before.
5. And *Baxter* of *Episcopacy*.
6. All cannot Answer the Question.
7. They Deny not *Episcopacy*, but the Sort of *Bishops*.
8. Disprov'd from a Parallel Instance of *Kings*.

WEDNESDAY, November 26. 1707.

(1.) Country-man. **T**Her is an Answer

come at last, Master, to your Question about the first *Presbyterian Church*. For in the Contents of the *Observer* Reviv'd, Num. 15. there it is put down, his Question about the first *Presbyterian Church* Answer'd.

Rehearsal. This Author being Pitch'd upon to Carry on the *Presbyterian Cause* at Present, for that only Cause I think him worth the Answering. And to press the Force of my Argument the more upon those who may not have duely Consider'd it at first. Let me hear therefor what his Answer is which he has thus Promis'd in the Contents of this Paper.

Country-m. He forgot that! Ther is not a Word of it in this Paper. It is only in the Contents. And at the End he Refers you for it to his next.

Rehears. Yet he says in the Contents, the Question Answer'd. But some Read no further than the Contents. And that is enough with them to say, O, such a thing is Answer'd! However here is Publick Notice given, and an Expectation Rais'd for a Considerable Answer to come! And he had time to Consult the Strength of his Party, that it might be a Good one. And now let us hear it.

(2.) Country-m. He begins his Num. 16 with first Charging a Piece of *Disingenuity* upon you. He says, you have got a very odd Trick, to begin your Paper with a Huge Falshood, as big as a Turnip, telling the Country-man that in your last Discourse you had fully prov'd several things which you scarce Mention'd. As for example (says he of you) On Saturday Nov. 8. he comes Blustering out

to his Admirer, "I have shew'd you, says he, about three hundred of the Clergy who were Rabbl'd out of their Churches by the Mobb. I'm sure if he shew'd him it, he never shew'd the World it: I gave my Eyes a Command to look over his last Rehearsal again, because I cou'd not Remember that ever I had met with it. Not a Syllable of three hundred do I find mention'd in that Paper."

Rehears. It is a sad Case that his Eyes wou'd not obey his Command! For if they had not been Purblind, they might have seen three hundred in that same Paper of Nov. 5. And set down in Words at length and not in Figures. Therefor let him Command those Eyes of his once more. And if they Cannot find it, I will tell them the Page and the Line, and Recommend a Pair of Spectacles to them, to help their Dimness.

Country-m. Ther are Goggles for the Head as well as the Eyes. And that wants Clearing too! And wou'd Become this *Observer* as well as his Predecessor.

(3.) But, Master, I come now to his Answer to your Question, about the first *Presbyterian Church*. And he gives ten Answers to it.

Rehears. When Men have no Answer to give, they give many Answers. This is to Perplex and Confound and Divert from the Question. I ask'd a plain and short Question, which was the first *Presbyterian Church*? To which ther was no Answer but to Name it. And do's he Name it?

(4.) Country-m. No, Master, he names never a one. But he Refers you to several Books he wou'd have you Answer.

Rehears.

Rehears. What! Tho' they have been Answer'd already!

Country-m. He says nothing of that.

Rehears. What will Cure *Obstinacy* and *Party*! I began with them upon this Head, and shew'd their Method in Answering our Books, and Defending their own, which is, still to Repeat their *Objections*, and Quote their own Books, tho' they have been Answer'd over and over again, and till they can make no Reply. But no matter for that! Still Repeat, and still Quote what has been already Answer'd, every body do's not know that! In Num. 16. of my first Volume I gave some Instances of this, particularly of a Book wrote by *Carthwright* the Arch-Puritan in Q. Elizabeth's time concerning *Diocesan Episcopacy*, which was then fully and clearly Answer'd, so as to stop any Reply. And so that matter lay asleep till *Clarkson* reviv'd it in the Reign of K. Char. 2. In what he call'd *Primitive Episcopacy*, but without taking notice of the former Book of *Carthwright*, and the Answer to it, so that this pass'd as a new Discovery of *Clarkson's*, and mightily Cry'd up it was by the Party. Till Dr. *Maurice* gave it a full clear and learned Answer, which stop'd all their Mouths, and they have not been able to Reply to it to this Day. Yet *De Foe* then set up this Book of *Clarkson's*, with flaming *Elogiums*, after his manner, and still call'd for an Answer to it! For which I then gave him sufficient Correction. Without taking any Notice of which; this *Observer* now Trumps up this Book of *Clarkson's* again, and Calls for an Answer.

(5) *Country-m.* This is *Shameless*! He pretend to Answer you, and still to Repeat what you have already Answer'd, without offering to make any Reply! But he Quotes likewise *Baxter's Episcopacy*.

Rehears. And that too was Excellently Answer'd by the same Dr. *Maurice*, Printed 1682. Too hard for the Teeth of all the *Dissenters* in England.

(6) *Country-m.* Then instead of their bidding me Read their Books, I'll bid them Read the Answers to them. And you could help me with a Catalogue of more Books wrote on the Part of the Church of England, than the *Observer* cou'd Read all his Life time. But what then? Wou'd he take it for a fair Answer if I shou'd bid him Read all the Set. Wou'd he not think this a meer Put off, and to avoid the Question? Let him take the Help of what Books he pleases, and of the most Learned of all the *Dissenters*, let them lay their Heads together (as I doubt not they have done) and Answer this plain Question, which was the first

Presbyterian Church? Let them Name some one or other, the Proof comes after; But it is very bad with them indeed, if they cannot so much as Name One.

(7.) *Rehears.* If they Cou'd, they Wou'd, no Doubt of it. But he tells you what he Expects from these Books he Quotes, he says, They tell us what sort of Bishops were design'd by the Institution, and us'd in the Primitive Ages. And this is the Dodging us'd in all these Books of the *Dissenters*. They cannot deny ther were Bishops in all Churches from the Beginning. This is so Flagrant that they cannot deny it. But then they say, they were not such Sort of Bishops as ours, nor had that Power.

(8.) *Country-m.* Let me Answer now in my Turn, *Master*. I think my self sufficient to Deal with this Pretence. And I say, it is no matter whether they were such Sort of Bishops as ours or not, or had greater or lesser Power. For that is not the Question now. But whether ther was *Episcopal Government* then or not? This is the present Question. And this it seems they all yield. And then they are gone. I'll give them an Example, ther are several Kings in Europe, but all have not the same Power, some are more Cramp't than others. But they are all Kings, and the Succession of our Kings is as Plain in England, as in France or Spain, and an Equal Proof of Monarchy. And the Succession of Bishops is as Plain for Episcopacy.

ADVERTISEMENT.

Advertisements are taken in by Mr. Morphem, at reasonable Rates.

Lately Publish'd.

A Preliminary Defence of the Epistolary Discourse, concerning the Distinction between Soul and Spirit. In two Parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresie. In the Former is inserted a Digression, Proving, that the Collection of the Code of the Four Gospels in *Trajan's* Time is no way Derogatory to the sufficient Attestation of them. By *Henry Dodwell, M. A.*

THE Deists Manual: or a Rational Enquiry into the Christian Religion. with some Considerations on Mr. *Hobbs*, *Spinosa*, the Oracles of Reason, Second Thoughts, &c. by *C. Gildon*, Gent. Publisher of the Oracles of Reason. To which is prefix'd a Letter from the Author of the Method with the Deists.

THE Present State of the Court of Rome: Or the Lives of the Present Pope *Clement XI.* and of the present College of Cardinals. Written Originally in Italian, by a Gentleman belonging to the Court of Rome, and newly Translated into English from the Italian Manuscript, never as yet made Publick. With a Preface by the Publisher, containing some few Remarks on the Rise and Nature of the College of Cardinals, on the Maxims of their Government, and a short Account of the present Pope's Elevation to the Papacy, and of the most remarkable Occurrences in his Pontificate.